



BHAGAVAD GITA

CHAPTER 5

SANNAYASA YOGA (*True Renunciation*)

29 Verses

Chapter 5 - Verse 1

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण
पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं
तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

arjuna uvāca
sannyāsam karmaṇām kṛṣṇa
punaryogaṁ ca śaṁsasi ।
yacchrēya ētayōrēkam
tanmē brūhi suniścitam || 5-1 ||

Arjuna said : O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

Chapter 5 - Verse 2

श्रीभगवानुवाच ।
संन्यासः कर्मयोगश्च
निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्
कर्मयोगो विशिष्यते ॥ ५-२ ॥

śrībhagavānūvāca
sannyāsaḥ karmayogaśca
niḥśrēyasakarāvubhau ।
tayōstu karmasannyāsāt
karmayogaḥ viśiṣyatē || 5-2 ||

The Blessed Lord said : Renunciation of action and yoga of action, both lead to the highest bliss; but of the two, yoga of action is superior to the renunciation of action.
[Chapter 5 – Verse 2]

Chapter 5 - Verse 3

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्ममुच्यते ॥ ५-३ ॥

jñēyah sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati ।
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

Chapter 5 - Verse 4

साङ्ख्ययोगौ पृथग्बालाः
प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगु
उभयोर्विन्दते फलम् ॥ ५-४ ॥

sāṅkhyayōgau prthagbālāḥ
pravadanti na paṇḍitāḥ ।
ēkamapyāsthitaḥ samyag
ubhayōrvindatē phalam || 5-4 ||

Children, not the wise, speak of Sankhya (knowledge) and Yoga (yoga of action) as distinct; he who is truly established even in one, obtains the fruits of both. [Chapter 5 – Verse 4]

यत्साङ्ख्यैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च
यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyatē sthānam
tadyōgairapi gamyatē ।
ēkam sāṅkhyam ca yōgam ca
yah paśyati sa paśyati || 5-5 ||

That place which is reached by the Sankhyas (jnanis) is also reached by the yogins (karma-yogins). He sees, who sees sankhya and yoga as one. [Chapter 5 – Verse 5]

संन्यासस्तु महाबाहो
दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म
नचिरेणाधिगच्छति ॥ ५-६ ॥

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ ।
yōgayuktō munirbrahma
nacirēṇādhigacchatि || 5-6 ||

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

Chapter 5 - Verse 7

योगयुक्तो विशुद्धात्मा
 विजितात्मा जितेन्द्रियः ।
 सर्वभूतात्मभूतात्मा
 कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

**yōgayuktō viśuddhātmā
 vijitātmā jitēndriyah ।
 sarvabhūtātmabhūtātmā
 kurvannapi na lipyatē ॥ 5-7 ॥**

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

Chapter 5 - Verse 8

नैव किञ्चित्करोमीति
 युक्तो मन्येत तत्त्ववित् ।
 पश्यञ्शृण्वन्स्पृशञ्चिन्
 अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

**naiva kiñcitkarōmīti
 yuktō manyēta tattvavit ।
 paśyañ śṛṇvan sprśañ jighran
 aśnañ gacchan svapan śvasan ॥ 5-8 ॥**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Chapter 5 - Verse 9

प्रलपन्विसृजन्वृह्न
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan || 5-9 ||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Chapter 5 - Verse 10

ब्रह्मण्याधाय कर्मणि
सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

**brahmaṇyādhāya karmāṇi
saṅgam tyaktvā karōti yaḥ |
lipyatē na sa pāpēna
padmapatramivāmbhasā || 5-10 ||**

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

Chapter 5 - Verse 11

कायेन मनसा बुद्धा
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā
kēvalairindriyairapi ।
yōginaḥ karma kurvanti
saṅgam tyaktvātmaśuddhayē || 5-11 ||

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

Chapter 5 - Verse 12

युक्तः कर्मफलं त्यक्त्वा
शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण
फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktaḥkarmaphalam tyaktvā
śāntimāpnōti naiṣṭhikīm ।
ayuktaḥ kāmakārēṇa
phalē saktō nibadhyatē || 5-12 ||

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

Chapter 5 - Verse 13

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhāṁ vaśī ।
navadvārē purē dēhī
naiva kurvanna kārayan ॥ 5-13 ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

Chapter 5 - Verse 14

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartr̄tvam na karmāṇi
lōkasyasṛjatiprabhuḥ ।
na karmaphalasamyōgaṁ
svabhāvastu pravartatē ॥ 5-14 ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

नादत्ते कस्यचित्पापं
 न चैव सुकृतं विभुः ।
 अज्ञानेनावृतं ज्ञानं
 तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

na dattē kasyacit pāpam
 na caiva sukrtaṁ vibhuḥ ।
 ajñānēna vṛtam jñānam
 tēna muhyanti jantavaḥ ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

ज्ञानेन तु तदज्ञानं
 येषां नाशितमात्मनः ।
 तेषामादित्यवज्ञानं
 प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānam
 yēṣām nāśitamātmanah ।
 tēṣāmādityavajjñānam
 prakāśayati tatparam ॥ 5-16 ॥

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

Chapter 5 - Verse 17

तद्बुद्ध्यस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ ।
gacchantyapunarāvṛttim
jñānananirdhūtakalmaṣāḥ ॥ 5-17 ॥

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]

Chapter 5 - Verse 18

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini ।
śuni caiva śvapākē ca
paṇḍitāḥ samadarśināḥ ॥ 5-18 ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

Chapter 5 - Verse 19

इहैव तैर्जितः सर्गो
 येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म
 तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargah
 yēśāṁ sāmyē sthitam manah ।
 nirdoṣam hi samam brahma
 tasmād-brahmaṇi tē sthitāḥ ॥ 5-19 ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

Chapter 5 - Verse 20

न प्रहृष्येत्प्रियं प्राप्य
 नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसम्मूढः
 ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahṛṣyēt priyam prāpya
 nōdvijēt prāpya cāpriyam ।
 sthirabuddhiraśammūḍhah
 brahmavid-brahmaṇi sthitaha ॥ 5-20 ॥

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

बाह्यस्पर्शसक्तात्मा
विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा
सुखमक्षयमश्वुते ॥ ५-२१ ॥

bāhyasparśēśvasaktātmā
vindatyātmani yat sukham |
sa brahmayōgayuktātmā
sukhamakṣayamaśnutē ||5-21||

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṃsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kaunteya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22] 11

Chapter 5 - Verse 23

शक्तोतीहैव यः सोदुं
प्राक्षारीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं
स युक्तः स सुखी नरः ॥ ५-२३ ॥

śaknōtīhaiva yaḥ sōdhum
prāk śarīravimōkṣaṇāt ।
kāmakrōdhōdbhavaṇ vēgam
sa yuktaḥ sa sukhī naraḥ ॥ 5-23 ॥

He, who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man.
[Chapter 5 – Verse 23]

Chapter 5 - Verse 24

योऽन्तःसुखोऽन्तराराम
स्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं
ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥

yō'ntaḥsukhō'ntarārāmah
tathāntarjyōtirēva yaḥ ।
sa yōgī Brahmanirvāṇam
brahmabhūtō'dhigacchati ॥ 5-24 ॥

He, who is happy within, who rejoices within, who is illuminated within, that yogi attains absolute freedom or Moksa, himself becoming Brahman. [Chapter 5 – Verse 24]

Chapter 5 - Verse 25

लभन्ते ब्रह्मनिर्वाणम्
ऋषयः क्षीणकल्पसाः ।
छिन्नद्वैधा यतात्मानः
सर्वभूतहिते रताः ॥ ५-२५ ॥

labhantē Brahmanirvāṇam
ṛṣayah kṣīṇakalmaśāḥ ।
chinnadvaidhā yatātmānaḥ
sarvabhūtahitē ratāḥ ॥ ५-२५ ॥

Those rsis obtain absolute freedom or moksha, whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the welfare of all beings.
[Chapter 5 – Verse 25]

Chapter 5 - Verse 26

कामक्रोधवियुक्तानां
यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं
वर्तते विदितात्मनाम् ॥ ५-२६ ॥

kāmakrōdhaviyuktānām
yatīnām yatacētasām ।
abhitō Brahmanirvāṇam
vartatē vidiṭātmanām ॥ ५-२६ ॥

Absolute freedom (or Brahmika Bliss) exists on all sides for those self-controlled ascetics, who are free from desires and anger, who have controlled their thoughts and who have realised the Self. [Chapter 5 – Verse 26]

स्पर्शान्कृत्वा बहिर्बाह्यान्
 चक्षुश्वैवान्तरे भ्रुवोः ।
 प्राणापानौ समौ कृत्वा
 नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparśān kṛtvā bahirbāhyān
 cakṣuścaivāntarē bhruvōḥ ।
 prāṇāpānau samau kṛtvā
 nāsābhyan taracāriṇau || 5-27 ||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

यतेन्द्रियमनोबुद्धिः
 मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधः
 यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhiḥ
 munirmōkṣaparāyaṇah ।
 vigatēcchābhayakrōdhah
 yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

भोक्तारं यज्ञतपसां
सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

bhōktāram yajñatapasāṁ
sarvalōkāmahēśvaram |
suhṛdaṁ sarvabhūtānāṁ
jñātvā māṁ śāntimṛcchati || 5-29 ||

Knowledge Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]